

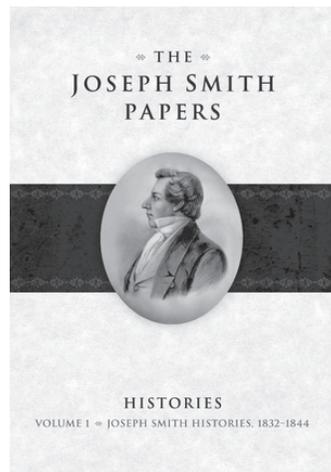
Book Reviews

KAREN LYNN DAVIDSON, DAVID J. WHITTAKER, MARK R. ASHURST-MCGEE, and RICHARD L. JENSEN, eds. *Histories Volume 1: Joseph Smith Histories, 1832–1844*, vol. 1 of the Histories series of *The Joseph Smith Papers*, eds. Dean C. Jessee, Ronald K. Esplin, Richard Lyman Bushman. (Salt Lake City: The Church Historian’s Press, 2012, xlvii + 687 pp., illustrations, bibliography, works cited, maps, biographical directory, \$54.95 hardback.)

Reviewed by Diana Dial Reynolds

With the publication of *Joseph Smith Histories, 1832–1844*, the Joseph Smith Papers project begins a new documentary series that will include those narrative histories under Joseph Smith’s direct control, as well as others begun with his approval but continued without his “sustained authority” (xiii). These two types of narratives are published in two print volumes. The remaining histories that shaped the multivolume *History of the Church of Jesus Christ of Latter-day Saints (History of the Church)* will be published online at josephsmithpapers.org.

Volume 1 (hereafter referred to as H1) contains the narrative histories that Smith either wrote or dictated, as well as those produced under his editorial guidance. Eight histories are presented in six chapters (three histories are in one chapter, displayed in columns), with a final historical pamphlet written by Orson Pratt presented in the appendix. The first chapter, “History, circa Summer 1832,” was probably begun when Smith hired Frederick G. Williams as his scribe in Hiram, Ohio, in the summer of 1832. This is Smith’s earliest attempt at writing a history himself, although the handwriting alternates between Smith and Williams. Four different scribes wrote under the close observation of Smith in the second chapter, “History, 1834–1836.” This text contains both original material and copies of Oliver



Cowdery's letters on Church history, first published in the *Latter Day Saints' Messenger and Advocate*, as well as a reworked version of Smith's journal from the fall of 1835 to the winter of 1836.

The bulk of H1 is taken up by the transcription of three draft versions of what years (and many additions) later developed into the *History of the Church*. The drafts comprise the whole of the third chapter and are presented in parallel columns. Draft 1, written by James Mulholland, is an extension of a history Smith began with Sidney Rigdon in April 1838. Draft 2 is also in Mulholland's hand until the final pages, where Robert B. Thompson begins writing. Although Draft 2 contains an edited version of Draft 1, the first seventeen pages of Draft 2 have no surviving source. Draft 3, written by Howard Coray, is an edited copy of Draft 2.

H1's fourth chapter is "Extract, from the Private Journal of Joseph Smith Jr., July 1839." The main source is not a journal, but a "petition for redress of losses in Missouri" (xxxvii) written by Robert B. Thompson under Smith's direction. Chapter five, "Church History, 1842," is Smith's response to a letter from John Wentworth asking for a synopsis of the history and doctrines of the Church. The letter was published in Nauvoo on March 1, 1842. The final chapter in the main body of H1 is "'Latter-day Saints', 1844," a revised version of "Church History, 1842," written by William W. Phelps and approved by Smith.

The editorial matter of the volume is comprehensive and instructive. The essay on editorial method explains the project's transcription and editorial policies, along with explanations of the symbols found throughout this diplomatically transcribed edition. (A diplomatic transcription presents the text as literally as possible within the limitations presented by typesetting.) Changes in handwriting (mainly denoting a change of scribe) are noted, as well as cancellations and insertions, which are represented by standard documentary editing symbols. Both manuscripts and printed materials are source documents for H1. Interestingly, if a work's final objective was print, the editors used the earliest printed versions. This begs the question that if any manuscripts are extant for these versions, why were they not used? An explanation of the editorial rationale behind using the printed material (instead of the manuscripts) might have added to the clarity of the edition.

The source documents are found on the Joseph Smith Papers website. The editors invite readers "to compare our transcripts with images of the original documents at the . . . website to better understand how our transcription rules have been applied to create these transcripts" (xl). There are variations because the editors give their transcribers more latitude than some other editorial projects. For instance, transcribers do not transcribe or note end-line hyphenations. As the editors indicate, this may create

inaccuracies in the transcription, such as a compound word rendered as two words. Such mistakes could be avoided by transcribing all end-line hyphens and allowing the editors to sort it out during the editing stage. But this is a small quibble, and as long as the reader is fully aware of the transcription rules, the quality of the volume is not affected.

At the beginning of each history, “Source Notes” give the reader a description of the source document, including a physical description of the material, scribal information, condition of the text, and bibliographic data. Next, a “Historical Introduction” presents the history of the source document, shining further light on the text. For instance, the historical introduction for “History, circa Summer 1832” informs us Smith initially concentrated his “record-keeping practices . . . on preserving his revelatory texts” (6) and did not document his personal life. Before the summer of 1832, Smith “had not broadcast the details of his first vision of Deity. The history of the Church, as it was generally understood, began with the gold plates” (6). Thus we learn through this introduction that an integral part of modern Mormon doctrine and history was not perceived by the earliest Church writers as “foundational” (6).

Much research and scholarship have gone into the thorough and informative annotations. One type of annotation describes significant textual variants that cannot be visually depicted in the edited text. Other annotations provide information regarding the differences between the source documents and their antecedents. An additional type of annotation points to the various readings in H1 that describe the same event. Taking Smith’s First Vision as an example, readers will first encounter this incident on pages 2–13. Its annotation explains not only the dating of the event, but points to four other versions found in H1. Through the annotations, the editors have done an excellent job of noting each text’s occasion, circumstances, and author or scribe, along with differences between the varied accounts of a single event.

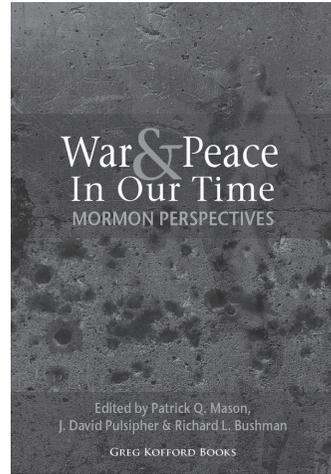
The editors of H1 have produced an exemplary documentary edition. Their work typifies the kind of outstanding research and analysis that distinguishes good scholarly and documentary editions of historical texts. Their comprehensive proofreading plan, rules for transcription, introductions, explanatory annotations, text-specific source notes, and historical essays provide readers with an experience comparable to reading the original documents.

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PATRICK Q. MASON, J. DAVID PULSIPHER, and RICHARD L. BUSHMAN, eds. *War & Peace In Our Time: Mormon Perspectives*. (Salt Lake City: Greg Kofford Books, 2012, 290 pp., notes, photographs, \$29.95 paperback.)

Reviewed by Brian Q. Cannon

Although mainstream American Mormon opinion and most Mormon leaders have patriotically supported every war the United States has waged over the past century, Mormonism possesses significant “anti-war strains,” as this timely volume convincingly demonstrates (267). In 2011, Patrick Mason, Richard Bushman, and Loyd Ericson organized a conference to publicize Mormon pacifism. Most of the essays in this volume were first presented there. The essays incorporate varied methodologies, including theological explorations, historical and sociological investigations, and personal narratives. Anti-war views dominate the volume but a few dissenting authors legitimate warfare under certain circumstances.



The volume is divided into four sections. Essays in the first section explore war and peace scripturally. Collectively they demonstrate the pliability and ambiguity of scripture. J. David Pulsipher thoughtfully analyzes the Book of Mormon story of the Ammonites. While Ammonite parents buried their weapons, they sent their sons into battle, and Pulsipher concludes that the Book of Mormon condones warfare as a “divine strategy for resisting violence” (9), but maintains that the Ammonite parents’ choice to kneel before their enemies, “armed with love and prayer,” was “more fully divine” (10).

Joshua Madson provocatively maintains that a narrative reading of the Book of Mormon reveals the book as “an anti-war text” (14). Bookended by violence, the text shows the awful consequences of the philosophy that it is better to slay another than to perish.

Similarly, Rick Duran attempts to characterize the Book of Mormon as “a pacifist manifesto” (57) that elevates four periods of sustained peace, offset by 182 conflicts. The book “consistently renounces war as a moral failure of society” (74).

Robert Rees masterfully plies a literary approach to Third Nephi. Third Nephi quickens the imagination as it graphically depicts the terror-inducing destruction and darkness following Christ's crucifixion and the transforming impact of Christ's appearance and "powerful rhetorical" rejection of contention. The book powerfully motivates readers to renounce war, share wealth, and love all.

In an original, somewhat strained reading, Morgan Deane, a military historian and former soldier, argues that the Book of Mormon implicitly supports offensive as well as defensive warfare. He points out that the Nephites preemptively thwarted the Gadianton band.

Essays in the second and third sections of the book offer historical and cultural perspectives drawn from archival and empirical research. Some are exploratory while others draw upon extensive research. Historian Mark Ashurst-McGee insightfully observes that Mormons reclusively gathered to Zion, a "refugee territory," in the 1830s (87); and rather than improving the world, they fled from it. That approach established a precedent for the Church's subsequent responses to world conflicts. Rather than becoming a "peace church," Mormonism became a "missionary church" (90).

Jennifer Lindell draws upon her master's thesis to examine the "pattern of violent paternalism" that characterized Mormon-Indian relations in Utah prior to 1854. Overlooking some important exceptions, she concludes that despite their theology, Mormons quickly became unsympathetic and violent.

Geographer Ethan Yorgason reports on his preliminary investigation of Mormon attitudes toward war and peace in interviews with twenty-six Americans and Koreans living in South Korea in 2010. Nearly all believed North Korea posed a threat and believed a strong military counterforce in the South was essential, but the Americans were more likely to support their views scripturally.

Jesse Fulcher synthesizes scripture and personal experiences as an educator to advocate active, nonviolent resistance to aggression. Dipping briefly into history, she highlights the nineteenth-century Mormon underground as a model.

Robert Hellebrand offers an informative overview of Church leaders' teachings regarding war, dating from the Utah War to the War on Terror. He draws largely upon general conference addresses but also quotes other nineteenth-century sermons. Curiously, he includes no contemporary statements about World War I. He identifies Gordon B. Hinckley's April 2003 defense of the Iraq War as "the most direct address regarding war ever delivered by a Church president" (139).

In the most richly documented chapter in the volume, D. Michael Quinn explores J. Reuben Clark's pacifism. Clark vacillated between harsh criticism

and support of the peace movement until he joined the national council of the American Peace Society in 1939. Thereafter, Clark supported conscientious objectors and generally opposed military intervention and collective security agreements.

Biographer Boyd Petersen convincingly attributes Hugh Nibley's antiwar views to the "reality he had experienced first-hand" as a soldier (169). Petersen highlights classic published and unpublished antiwar statements by Nibley.

Lloyd Ericson insightfully examines Eugene England's writings. England taught that defensive wars can be morally justifiable and advocated an engaged approach to pacifism that entail personal sacrifice and unfailing love. Ericson explores forces that contributed to England's pacifism, including scriptures, the teachings of secular and Church leaders, and his personal involvement in the antiwar and civil rights movements.

In the final section, authors subjectively approach questions of war and peace, incorporating personal experiences in the military and national security apparatus, spiritual insight and emotion. Eric Eliason, a folklorist, draws upon his experiences as a military chaplain in Afghanistan, where he observed that the combination of force and negotiation can be more effective than either alone. Linking to Satan the Taliban's pursuit of moral conformity through "agency restriction" (196), Eliason valorizes American fighters who made the Taliban's potential victims "freer and safer" (200).

Gordon Thomasson, a peace activist and applied anthropologist, narrates personal experiences, proposes promising research topics in the history of Mormon peacemaking, and bullishly dismisses "any attempt to call the people of Ammon anything other than pacifist" as "fatuous" (214).

In an essay that might have been better placed in the first section, Ron Madson examines the structure and content of D&C 98. Madson argues that the Mormons' ill-fated experiences in Missouri in the 1830s validate the revelation's teachings regarding conflict and violence. He posits that the institutional Church elevated allegiance to war-mongering national leaders over section 98 during the Iraq War.

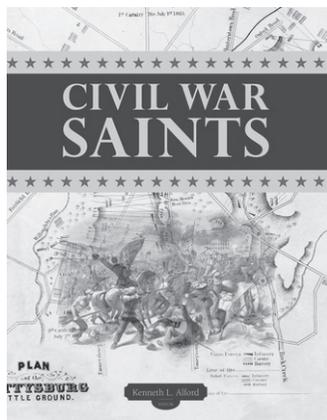
In a thoughtful essay informed by their military and national security careers, Mark Henshaw, Eric Jensen, Kerry Kartchner and John Mattox join Valerie Hudson in elucidating "mainstream views among Latter-day Saint national security professionals" regarding just war, preemptive war, and nuclear weapons. They conclude reasonably that using Latter-day Saint theology and history, "one could, with propriety, either engage in war or eschew all violence with equal justification" (263).

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KENNETH L. ALFORD, ed. *Civil War Saints*. (Provo, UT: Religious Study Center, Brigham Young University; and Salt Lake City: Deseret Book, 2012, xxxiii + 569 pp., chronology, illustrations, bibliography, appendices, index, \$31.99 hardback.)

Reviewed by Bryon C. Andreasen

This volume commemorates the American Civil War Sesquicentennial. Editor Kenneth L. Alford states that its purpose is “to consider and understand some of the many ways that Latter-day Saints were affected by the American Civil War” (xvi). Sixteen authors contributed to this volume, consisting of nineteen essays (eight essays having previously been published fully or partially). These are supplemented by a fourteen-page chronology and eight lengthy appendices that alone total 170 of the volume’s 569 pages.



The essays generally cover familiar territory—the Utah War as a Civil War prelude; Abraham Lincoln’s relations with the Saints; widespread national perceptions of rumored Mormon secessionist sympathies; the establishment of Camp Douglas by Colonel (later General) Patrick Edward Conner’s “occupation” army; Indian relations in Utah during the war, including the Bear River Massacre; national press coverage (especially the *New York Times*) of wartime Utah and the Mormons; and the war’s aftermath in the era of Reconstruction.

Several essays stand out. Scott C. Esplin’s contribution on Joseph Smith’s Civil War prophecy (D&C 87) discusses the revelation’s receipt and interpretation during the Prophet’s lifetime, its use and interpretation during the Civil War era, and its evolving interpretation among Latter-day Saints to the present day. The Civil War prophecy also looms large in two articles that report how wartime Latter-day Saints viewed the conflict. Richard E. Bennett, in a previously published article, recounts the publicly stated views of leading Church authorities during the war. Brett D. Dowdle covers similar territory in his essay, though he goes beyond public speeches to cite nonpublic correspondence and journals of Church leaders. Not addressed in either essay (or elsewhere) are the attitudes and opinions of non-elite, rank-and-file Mormons toward the war. This question, however, is obliquely approached in a limited aspect in a paper co-authored by Brant W. Ellsworth

and volume editor Kenneth L. Alford, which examines the motivations of several Mormons for enlisting in one of the contending armies.

Had the editor decided to broaden the scope of “Saints” to include those of the Mormon tradition who remained in the Midwest, he might have included an essay reviewing Joseph Smith III’s attitude toward and interpretation of the Civil War; it would have been an interesting comparison to the Utah experience. Also, the Union army service of William Smith (the last surviving Smith brother) would have provided another intriguing Mormon soldier story.

In reality, Mormons played only a minor role militarily in the conflict, the most celebrated being the 107 days of federal service provided by Lot Smith’s cavalry company composed of Nauvoo Legion members who protected portions of the telegraph and mail route across Utah and Wyoming. Joseph R. Stuart and editor Alford competently retell this story, which is featured in almost all accounts of wartime Utah. Less studied are the broader wartime activities of the Nauvoo Legion, Utah’s territorial militia. Ephraim D. Dickson III remedies this with a useful essay on this relatively neglected topic.

Robert Hartley elaborates on his previously published studies documenting the war’s impact on Mormon migration from Europe. For each year of the war, he tracks correlations between the evolving military and political situation and the ebb and flow of converts in Church-sponsored emigration companies. He concludes that the system continued to work well, despite logistical complications caused by war demands on shipping and rail transport; some 17,000 Saints entered Utah during the war years.

The volume’s freshest essays may be those that relate to the war in collective memory—Alford’s study of Mormons and the Grand Army of the Republic (Union veterans organization) and Ardis E. Parshall’s study of the 1909 GAR National Encampment in Salt Lake City. Alford documents the difficulties LDS veterans encountered in joining the GAR, while Parshall recounts how Salt Lake City rolled out the red carpet for GAR members arriving from across the nation, marking an important milestone in Mormon relations with the rest of the country. Continuing on the “War in memory” theme, an essay tracking how perceptions about the meaning and significance of the Civil War among Latter-day Saints has evolved (perhaps waned) over the past 150 years would have been welcomed.

Editor Alford taps William P. MacKinnon and Ephraim D. Dickson III not only for essays in their areas of expertise (the Utah War and the U.S. Army in Utah, respectively), but also for related brief essays added as appendices. The book’s most singular research contribution, however, may be the data compiled in the remaining appendices that climax in Appendix E—an annotated listing of all known Latter-day Saint Civil War veterans. For several

years, Alford directed a team of college students, historians, and history buffs who combed a wide variety of government records, newspapers, manuscript sources, and family history databases in a search for Latter-day Saints who served in the military of either the North or the South (sometimes both). Their work is an important resource for researchers of all sorts, especially genealogists.

This volume shares faults common to most anthologies, including uneven quality among essays and redundant recitation of facts and events. Giving more voice to the views and attitudes of average Mormons, Gentiles, and enlisted soldiers may have provided potentially enlightening comparative supplements to coverage of Church, political, and military leaders. For example, what was the interest level and degree of awareness of the war among common Mormon settlers? How engaged were they in following war news? What did they think of the Preliminary Emancipation Proclamation and final Emancipation? Did interest and attitudes vary significantly between native-born American Saints and those who had emigrated from Europe during the 1840s and 1850s? How attuned were rank-and-file members to such issues as the wartime petition for statehood, the Morrill Anti-Bigamy Act, and struggles between Brigham Young and government and military officials, such as Governor Stephen S. Harding and General Patrick E. Conner? Were common members' views about the nature and resolution of the war in lock-step with those proclaimed by Church leadership? Do any records suggest the attitudes of Camp Douglas enlisted soldiers? An introductory historiographical essay on Mormons and the Civil War that reviews the evolution of scholarship and summarizes the current state of scholarly assessment (or requiring all contributing authors to address the historiography relative to their essay topics) would have been helpful.

The editor has provided a useful service in gathering these materials under one cover. For scholars familiar with wartime Utah, this anthology does not add much that is new (exceptions previously noted). The bulk of the essays fall in the category of competent retellings based largely on secondary sources. As such, it can provide general readers with accessible entry to the topics covered. But for a narrative overview of wartime Utah readers will still need to consult E. B. Long's thirty year-old book *The Saints and the Union* (1981), despite its heavy emphasis on the political story and the contest of wills between Brigham Young and General Connor. Long's book needs updating. This essay collection contributes some materials that will be useful to those who may eventually attempt a new Civil War Utah narrative.

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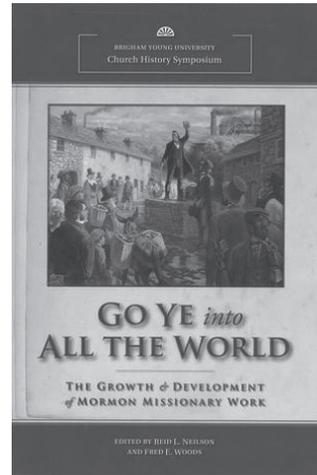
REID L. NEILSON and FRED E. WOODS, eds. *Go Ye into All the World: The Growth and Development of Mormon Missionary Work*. (Salt Lake City: Desert Book and Religious Studies Center at Brigham Young University, 2012, xi + 571 pp. \$28.99 hardcover.)

Reviewed by Amanda Hendrix-Komoto

In recent years there has been an outpouring of research on Christian missionary work. The American Academy of Religion's 2012 meeting included eleven panels with papers focusing on the subject. The topics of the papers ranged from the perspectives of indigenous Christians to the perception of Jainism among Scottish Presbyterians. What was missing from the conference was a consideration of the place of Mormonism in the history of Christian missionary work. This gap is also present within the larger historiography. Although dozens of books have been published on Christian missionary work, few have considered the place of Mormonism.

Reid L. Neilson and Fred E. Woods' edited collection *Go Ye Into All the World*, which originated in a 2011 Church History Symposium, attempts to fill this gap by exploring Mormon missionary work in a variety of locations and time periods. The collection is divided into four sections. The first focuses on missionary training, while the last three examine specific geographic regions—the Pacific and Asia, North America, and Europe and Africa respectively. Meticulously researched and well documented, the essays raise interesting questions about the nature of Mormon missionary work and its relationship to the history of the LDS Church. The collection, however, ultimately fails to engage adequately with the wider literature. In so doing, it reinforces the very gap between Mormon and Christian missiology that it is trying to close.

The volume begins with a general survey by R. Lanier Britsch that sets the tone for much of the first section. In the essay, he argues that Mormon missionary work was increasingly standardized in the second half of the twentieth century. In the nineteenth and early twentieth century, he argues, creativity, entrepreneurial spirit, and the influence of individual mission presidents characterized Mormon missionary work. By the 1970s, however, the Church's missionary work had become more formalized with increased



organization and scripted materials for proselytizing. Several of the essays in the first section build upon his observations about standardization. Dennis A. Wright and Janine Gallagher Doot's essay on Mormon missionary manuals, for example, notes the increasing emphasis upon memorization and scripted lessons after World War II. Likewise, Richard Cowan sees the birth of the Missionary Training Center in line with the objective to standardize and improve language preparation.

Although the essays are thought provoking, a tension within pervades the volume as a whole. The introduction suggests that the book's audience is a broad one, which includes academic historians as well as employees of the Church Education System. The essays, however, often err on the side of devotion. Britsch argues, for example, that Mormon missionary work differs from that of Protestants in that Mormons "do" missionary work in "the way the Lord has instructed" (2). Similarly, Cowan's essay on the training of Mormon missionaries ends with the statement that "inspired leaders have given important direction and motivation in the past and will continue to do so in the future" (42). These statements make sense within a devotional context, but could alienate non-Mormon academics. They also make it less likely that the book will be read by the larger historical community that the book's introduction suggests is partially its intended audience.

The essays could also benefit from a deeper engagement with the literature on Protestant and Catholic missionary work. Reid L. Neilson's essay on nineteenth-century Mormon missionary models, for example, is one of the most theoretically interesting essays in the volume; it suggests that, unlike Protestant missionaries, the men who were typically called on Mormon missions were not formally trained. Mormon missionaries, he argues, also focused on "unadulterated evangelism" and were less interested in transforming local culture (73). His broad comparisons between Mormon and Protestant missionaries, however, fail to consider the distinctions between different types of Protestant missionaries. Middle-class Anglican clerics are placed in the same category as Methodists and evangelicals.

The strength and weaknesses of this section continue throughout the rest of the book. In the second half of the book, Asia, the Pacific, North America, Europe, and Africa become, in turn, the center of analysis. Most of these essays have a narrative style similar to that in the first section. Mary Jane Woodger's essay, for example, analyzes the mission of the original ten men sent to the Sandwich Islands in 1850. From this essay, we learn about the degree to which the earliest Mormon missionaries involved native converts in their missionary work. It was from native Hawaiians like Jonathan Napela, P. H. Keale, John W. Kahumoku, and J. W. Hosea Kauwahi that many people in the Sandwich Islands first heard the Mormon gospel. These men also aided the

white missionaries in learning native Hawaiian. Although the essay provides a tantalizing glimpse into Mormon missionary work in Asia and the Pacific, it doesn't reference the extensive historiography surrounding Congregationalist missionary work in the islands. As a result, it is unclear whether the points the authors make about domesticity and the use of indigenous converts to help spread the gospel are unique to Mormonism.

Although this lack of engagement with the wider historical literature on missionary work makes it difficult to determine what is unique about Mormon missionary work, it should not diminish the importance of the volume. Little has been published on Mormon missionary work, and the essays contained in this collection represent some of the first forays into the field. Clinton Christensen, for example, provides fascinating information about the effects of anti-Mormon films like *The God Makers* on missionary work in the Caribbean. Countries like Trinidad, Barbados, and Grenada placed restrictions on Mormon missionaries out of a belief that they represented an American cult. This information, which provides additional context for the internationalization of the Church in the twentieth century, is available only in Christensen's essay. The value of the volume lies in contributions like Christensen's. Although the essays could be better theorized and contextualized, they represent an important intervention in the field and provide the basis upon which further work can and should be done.

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BROCK CHENEY. *Plain but Wholesome: Foodways of the Mormon Pioneers.* (Salt Lake City: University of Utah Press, 2012, xiii + 210 pp., illustrations, glossary, bibliography, index, \$19.95 paperback.)

Reviewed by Richard W. Sadler

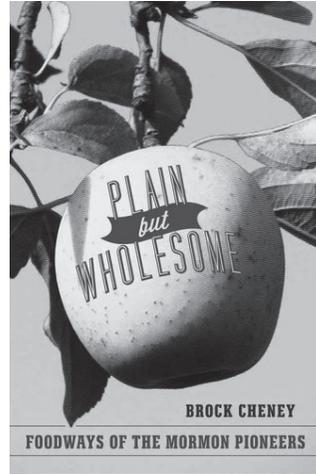
Brock Cheney, who teaches writing and literature in Utah's public schools and lives in Willard, Utah, combines folklore, local and regional history, gardening, culinary and cuisine expertise, recipe collection, and a partial survey of new and old local historical and eating celebrations in his book *Plain but Wholesome*. His chapter headings introduce his forays into the eating and culinary habits of not only the Mormon pioneers, but some of their descendants well into the twentieth century: From Soup: An Introduction; Setting the Table: Tools and Artifacts; Pasture, Garden, Pantry, and Cellar:

Ingredients; Four Ounces of Flour: Food on the Trail; The Staff of Life: Bread and Leaven; Berries, Bulbs, and Beasts: Wild-Gathered Food; Put By for Winter: Preserved Foods; Brit, Dane, and Swiss: Immigrant Food; Uncommon Fare: Notable and Exotic Meals; The Complete Confectioner: Sweets and Treats; Wetting the Whistle: Beverages Hot and Cold; To Nuts: A Conclusion.

Cheney describes his work by noting, “Foodies will find plenty of recipes here; folklorists will find stories, audiences and performances; academics will find notes with primary sources” (xiii). The book ranges widely, not only over the Mormon pioneer period (1847–1869), but over much of the nineteenth and twentieth centuries. In noting how to make hard bread for the trail, an Oregon pioneer is quoted as well (51).

The tone of the book is light-hearted. In one instance Cheney comments on the recipe for making “flour hasty pudding” for the trail: “Add a small patch of dirt, sand, or ash to each serving to simulate trail conditions” (47). The author does not pretend his book to be a scholarly and academic treatise on the food of the trail and those who settled the West, but his research ranges widely from oral traditions, folklore, some diaries, letters, and photographs, to other documents of the period. On occasion, he slips up on specifics, such as: “Mormon missionary efforts began in England in the 1840s and some early emigration certainly resulted” (110). Mormon missionary work actually began in England in 1837, although emigration did in fact result. A recipe for “dog stew” is included (82), with the caveat that although this is an Indian recipe, the Mormons on the Great Plains may have had an opportunity to eat such a dish as they conversed with Pawnees, Crows, Sioux, and Blackfeet. It is of interest to note that the “dog stew” recipe comes from a book by Lewis Garrard, *Wah-To-Yah and the Taos Trail*, published by the University of Oklahoma Press in 1955 (188, 198). However, it seems a bit of a stretch for this recipe and source to be tied to the Mormon pioneers, whose trail ranged from Nauvoo and Iowa to the Great Basin.

The book, enjoyable to read, need not be read from start to finish. Rather, it entices the reader to jump around and explore, and read about exotic foods, drinks, and recipes. The three page glossary is helpful. The writing is illuminated with little known or forgotten facts, such as how the Dutch oven was proclaimed the Utah state cooking pot in 1997, and that the head-



quarters of the International Dutch Oven Society and the annual Dutch oven championship cook-offs are held in Utah (16). In short, Cheney notes that in the Beehive state, the Dutch oven is considered far more than just a black pot.

The book provides a source to other types of history, including folklore, recipes, banquet celebrations, and family traditions of early Mormon pioneers and their descendants.

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